ERIC Document Resume | See Instruction Sheet | DATE OF RESUME 8/2/65 | DATE RECEIVED

PUBLICATION DATA

ERIC NUMBER ED000237 | 2. ORIGINATOR CONTROL NO(S). 7209 | 3. IDENTIFICATION NO. N.A.

DO NOT WRITE IN SPACE BELOW

AUTHOR(S): Balcer, Charles L., Harris, James G., and Hollgren, Marvin E.

MICROFILM COPY AVAILABLE YES X NO ☐

TITLE OF DOCUMENT ABSTRACTED: Religious Activities in Public Colleges

COPYRIGHT GRANTED YES ☐ NO X

COPYRIGHT RELEASE FILED YES ☐ NO ☐

PUBLICATION TITLE: St. Cloud State College Bulletin

TYPE OF REPORT
PROPOSAL ☐
IN-PROGRESS ☐
FINAL X
FOLLOW-UP ☐

AUTHOR(S):

PUBLISHER OR SOURCE: St. Cloud State College

8. PLACE OF ORIGIN
ORG. St. Cloud State College
ST. St. Cloud, Minn.
CITY, STATE

OTHER ERIC REFERENCES:

10. VOL.	11. PAGES	12. MO./YR.	13. TOTAL PP.	TELE. EXT. INST/LOC CODE	ERIC SATELLITE CODE
14	N.A.	May 59	64		

INDEXING DATA

14. SUBJECT AREA

15. TYPE OF ENDEAVOR: survey

16. INDEXING TERMS (6-12)

surveys	Y-18	students	Y-15		
religious factors	P-34	administration	R-06		
extracurricular	G-25	legislation	O-04		

17. ABSTRACT (MAX. 250 WORDS)

Study of religious activities in 148 colleges and universities in terms of: Scope, student participation, and organization of such activities; legal requirements of the principle of the separation of church and state as contained in the Federal Constitution and the Minnesota State Constitution; recommendations for organization and administration of religious activities.

ERIC No. | 18. SOURCE OF ABSTRACT

C. FUNDING DATA

19. SUPPORTING ORGANIZATION	20. DIVISION OR DEPT.	21. CONTRACT NO. / PROJECT NO.
	22. TOTAL COST OF PROJECT	
	23. DURATION OF PROJECT	U.S. Department of Health, Education, and Welfare Office of Education

IV-7

IV

7109

BULLETIN

RELIGIOUS ACTIVITIES _____

_____ IN PUBLIC COLLEGES

U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
Office of Education

This document has been reproduced exactly as received from the person or organization originating it. Points of view or opinions stated do not necessarily represent official Office of Education position or policy.

St. Cloud State College

Volume 14 May 1959 Number 4

ED000237

St. Cloud State College

BULLETIN

RELIGIOUS ACTIVITIES IN PUBLIC COLLEGES

by

Charles L. Balcer
James G. Harris
Marvin E. Holmgren

Volume 14 **May 1959** **Number 4**

Published by St. Cloud State College, St. Cloud, Minnesota. Issued four times a year. Entered as second class matter July 21, 1944, at the post office at St. Cloud, Minnesota, under the act of August 24, 1912.

PRECEDING PAGE BLANK-- NOT FILMED

INTRODUCTION

The proper role of religious organizations on a state-supported college campus has long been a controversial question. Because of the firmly-established legal requirement of separation of Church and State, there has been a marked tendency for state colleges and universities to become secular institutions and, thus, to be attacked as non-religious, if not anti-religious.[1]

However, history reveals that in spite of this legal requirement, students of the middle nineteenth century spontaneously and without official state college support organized themselves into religious societies which later became branches of the YMCA's and YWCA's.[2] Toward the close of the nineteenth century, the local societies were joined in an inter-collegiate movement with employed personnel but still were extra-curricular and extra-college in status.

Out of this student-originated plan to bring religion into their college lives, many church groups became active at the turn of the century in organizing college programs of a sectarian character.[3]

Today there are few state college campuses that do not have non-college managed and supported, but closely coordinated and articulated, church organizations of students and faculty. In many instances, the colleges have employed staff members to coordinate, stimulate, and develop these non-college religious programs for which a quasi-administrative responsibility is assumed but for which there is no money appropriated and no organic union maintained with the formal college corporation.[4]

There have been numerous other instances of attempts to bring organized religion into the colleges without violating the legal separation of organized religion and organized education. The giving of college credits for sectarian religious instruction conducted in church foundations is one instance. The development and encouragement of inter-faith organizations and programs, such as Religious Emphasis Week, is another instance.

---

1 Edmund G. Williamson, "An Initial Inquiry," **Religion in the State University; An Initial Exploration, A** symposium held at the University of Minnesota, October 27-29, 1949, p. 2.

2 Henry D. Sheldon, **Student Life and Customs** (New York: D. Appleton & Co., 1901), p. 271.

3 **Ibid.**

4 Edmund G. Williamson, **op cit.**, p. 3.

Recognizing the seriousness of the issues involved in the relation between religion and public education, the American Council on Education called a conference at Princeton in the fall of 1944. A similar conference was held at the University of Minnesota in 1949. That this matter is far from satisfactorily solved is evidenced by the sectional meeting on "Law and Public Opinion Concerning Religion in State Universities" at the 1958 Annual Convention of the American College Personnel Association at St. Louis, Missouri. Professor Paul G. Kauper, Professor of Law, at the University of Michigan, spoke on the topic and indicated that he felt that

> Consistent with the First Amendment a state university in the exercise of its discretionary authority may make a substantial contribution to religious education and to the furtherance of the religious life of its students, once it is recognized that the separation principles states no absolute rule, that the university in response to the felt needs of the time may accommodate its program to meet the student's total needs, and that the problem is one of a wise, fair and sensible reconciliation of a legitimate and sympathetic concern for religion in the total educational process with the underlying values at stake in the separation concept. The same conclusions may be stated with respect to most of the state constitutions, although specific provisions of some constitutions may present real obstacles.
>
> . . . the determination of a concrete program concerned with the teaching of religion and the furtherance of student religious activities is a matter within the discretionary authority of the administration and faculty, with no obligaton to go as far as constitutional limitations permit. Such responsibility must be determined by the university's total educational program and the proper demands upon it. . . . On the other hand, a fair consideration of the place of religion in the state university should not be obscured by an uncritical and dogmatic interpretation of the separation principle. History, common understanding and the public interest must all be given careful study in reaching decisions in this area.[5]

Due to criticism from both faculty and students on our own St. Cloud State College campus concerning the quality and types of meetings held during Religious Emphasis Week, and due to a conflict over the nature of the theme for the 1958 Religious Emphasis Week, the President appointed a team of three faculty members to:

1. Review the religious activities on the campus and study their nature and scope.

---

[5] **Personnel-O-Gram**, Vol. 12, No. 4, June, 1958. American College Personnel Association, Recorders' Summaries of ACPA Convention, "Law and Public Opinion Concerning Religion in State Universities", p. 38-39.

2. Investigate the nature, scope, and organization of religious activities on other college campuses.

3. Investigate the legal requirements of the principle of the separation of Church and State:

a. as contained in our Federal Constitution
b. as contained in the Minnesota State Constitution and opinions of the Minnesota Attorney General.

4. Prepare a detailed report including recommendations for the organization and administration of religious activities.[6]

Dr. Charles Balcer, Dr. James Harris, and Dr. Marvin Holmgren were appointed to carry out this charge.

As the faculty team prepared their report, it appeared that a good deal of their findings would be of interest to a wider audience than our faculty. It was decided, therefore, to print the report and make it available to other colleges and their faculties.

This copy of the report is presented in the interest of sharing the results of what has proven to be a most stimulating study.

GEORGE F. BUDD

President

---

[6] Official Minutes of the St. Cloud State College Faculty Meeting, October 29, 1957.

PRECEDING PAGE BLANK-- NOT FILMED

PART I

LEGAL AND HISTORICAL ASPECTS

The immediate historical setting of the decision to carry out a study of religious activities in state colleges is not marked by any spectacular or sudden occurrences. Rather, for some time, honest questions have been asked about certain aspects of the religious programs on campus and the variety of answers given have indicated some honest differences of opinion. Some heat has been generated as is often the case in any dicussion involving something as sacred to an individual as his religious beliefs. This investigation is not intended to generate more heat but rather an understanding of the several principles involved in the discussion. Raising questions about the relationship of religious groups to the program of a college does not necessarily imply hostility to religion on the part of the questioners. Many observers of the American scene, past and present, have commented on the health of the churches in the United States and have credited the principle of separation of church and state as being one of the factors involved.

One way of deciding if a violation of this principle exists in any practices is to go to the law and see if an immediate and clear answer may be obtained. The basic laws concerning church and state relations are Article I of the United States Constitution and Article I, Section 16 of the Constitution of the State of Minnesota. Further, the first amendment of the United States Constitution has been extended over the states by the Fourteenth Amendment and the interpretation of this amendment in various supreme court decisions, notably the *Everson* case in 1947, the *McCollum* case in 1948 - both of which decisions were modified by the *Zorach* case of 1952 but not in the direction of weakening the power of the Federal Government in extending the first amendment to the states.[1] The applicable provisions of the Constitutions are clear and are here quoted, first the Federal and then the State:

> Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to as-

[1] Leo Pfeffer, **Church, State and Freedom,** Boston, Beacon Press, 1953, 156-157; Arthur E. Sutherland, "Public Authority and Religious Education: A Brief Survey of Constitutional and Legal Limits" in Nicholas Brown (ed.) **The Study of Religion in the Public Schools,** Washington, D.C., American Council on Education, 1957, 38-39.

semble, and to petition the Government for a redress of grievances.[2]

The enumeration of rights in this constitution shall not be construed to deny or impair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect or support any place of worship, or to maintain any religious or ecclesiastical ministry against his consent nor shall any control of, or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the state, nor shall any money be drawn from the treasury for the benefit of religious societies, or religious or theological seminaries.[3]

A notable difference between the two statements is the explicitness of the State prohibition as compared to the Federal. The statements are clear as far as they go, but this does not indicate how they have been applied. It might also be added that there are as many differences between State Constitutions on this point as there are states. It is at exactly this point that a consideration of the law fails to give us a clear and satisfying answer because no case involving religion in a state university or college has come before the United States Supreme Court for decision and only a few cases have come before State Supreme Courts;[4] none has been carried to the Minnesota State Supreme Court.

In June, 1951 Mr. W. W. Sholes did bring suit against the University of Minnesota charging that its program of religious activity violated both the State and Federal Constitutions, but in May, 1952, the Supreme Court of Minnesota dismissed the action on the ground that the plaintiff should have first made demand on the regents of the University to eliminate the objectionable practices before invoking the aid of the courts.[5] So ended a suit which, if decided, would have given us an exact answer for our needs.

The Attorney-General of the State of Washington ruled on June 13, 1957, that the University of Washington could not authorize or assist in the presentation of a Religious Emphasis Week. The program was held to constitute "the teaching of beliefs, creeds and doc-

---

[2] F. H. Heller, **Introduction to American Constitutional Law,** New York, Harpers, 1952, 663.
[3] William Anderson and Albert J. Lebb, **A History of the Constitution of Minnesota,** Minneapolis, University of Minnesota, 1921, 210.
[4] Paul Kauper, "Law and Public Opinion," **Religion and the State University,** Erich A. Walter (ed.), Ann Arbor, University of Michigan, 1958, 77 ff.
[5] Pfeffer, **op. cit.,** 422.

trines of particular sects" in violation of constitutional provision. The use of classroom time was also ruled out.[6] While this case does not apply directly to the State of Minnesota, it does define some principles related to the role of a state-supported college in this phase of religious activities.

Very little has been said by the courts pertaining to religious practices in state-supported colleges and universities even though a great deal has been said by the same courts about religion in the public schools at the elementary and secondary school level. While a discussion of the decisions on the public schools at pre-college levels may be enlightening from the standpoint of the general history of the relation between churches and schools, it is not germane to the Religious Emphasis Program and other religious activities at St. Cloud State College. The determination of what should be done about religion on state college or university campuses has been largely left up to the faculties and administrations of the institutions.[7] In fact, not only has it been left up to the faculties and administrations in the past, but this continues to be true, judging by the questionnaire findings which are part of this study.

This conclusion neither absolves the faculty and administration from considering the problem nor does it simplify the process of arriving at a conclusion. The problem offers an opportunity for the faculty to consider the matter in an objective way without great concern about possible judicial action. The subject is considered an educational matter and is placed in the hands of the proper judges, the faculty. However, the faculty and administration in deciding this matter should be careful not to do violence to the principle involved even though legal precedent is all but silent insofar as higher education is concerned.

The invocation of this principle of separation of church and state grew out of a long historical background. The consideration of the background could be, and perhaps should be, more detailed in order to understand the importance of the matter. But assuming that much of this is common knowledge to a college faculty, it would seem that the principle has rested on two considerations. In the first place, there is the practical finding from history that never had

---

[6] Copy of a Joint Memorandum of The American Jewish Committee and the Anti-Defamation League of B'nai B'rith dated July 9, 1957, "Attorney General of Washington rules state university participation in Religious Emphasis Week Observances unconstitutional."

[7] Pfeffer, **op. cit.**, 422-423; Kauper, **op. cit.**, 85; Sutherland, **op. cit.**, 39, 47.

an alliance existed between a church and a state, but that serious damage had been done the cause of religion. In most cases the church had simply become an agent of the state and had been pulled down from its high place of influence as a moral agency. The invocation of the principle of separation was not intended to destroy religion — not intended to raise any question about the value and necessity of religion but instead to answer the query, "is an established religion necessary for religion?"

A second aspect of the principle was and is concerned with the individual and the effect of the violation of the principle upon him and on society. Freedom of religion was considered a natural right by most of the founding fathers but they also explored the practical effect upon men of a coerced adherence to an established church. The dangers of coercion and violence in trying to advance religious interests had been demonstrated. Coercion tended to make hypocrites rather than converts and thus destroy the very moral fibre which religion attempted to build. Further, it destroyed the quality of great and creative thinking in men.

> Who can compute what the world loses in the multitude of promising intellects combined with timid characters who dare not follow out any bold, vigorous, independent train of thought, lest it should land them in something which would admit of being considered irreligious or immoral? . . . No one can be a great thinker who does not recognize that as a thinker it is his first duty to follow his intellect to whatever conclusions it may lead. Truth gains more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think.[8]

From Roger William's *Bloudy Tenent of Persecution* to Virginia's *Act Establishing Religious Freedom,* the arguments emphasized and re-emphasized the danger to both the church and the individual involved in state preference to any religion. The religion of man is his own business and is a matter for his conscience only.[9] To attempt to decide what constitutes a correct religion would necessitate leaving the determination ultimately in the hands of governmental agencies, themselves composed of "but fallible and uninspired men."[10]

The constitutional provisions and the principle as they have been over-simplified here seem fairly clear. Does this mean that the

---

[8] J. S. Mill, **On Liberty and Considerations On Representative Government,** Oxford, Basil Blackwell, 1948, 29.
[9] James Madison, "A Memorial and Remonstrance" in Henry Steele Commager (ed.), **Living Ideas in America,** New York, Harpers, 1951, 508.
[10] **Virginia Statute of Religious Liberty** in Commager, **op. cit.,** 515.

varieties of religious opportunities offered in various state institutions of higher education violate a strict interpretation of both the constitutions and the principles? The answer is probably yes, the religious activities in the institutions of higher education probably do and have violated a strict construction of the principles involved, but seldom is any principle applied strictly, including religious principles.

In a democracy, "government is by the consent of the governed". It would seem that the governed have aquiesced and even supported religious programs at state institutions of higher education; if the rights of minorities and individuals have been violated, they have been remarkably quiet about it. Furor over both the legal aspect and the principle has been raised largely in the elementary and secondary public schools.[11]

The principle and the legal aspects would seem to be the same at all levels of publicly-supported institutions of education, but the application has been different because the dangers of violation are greatly reduced at a higher level. The level of maturity of the college student reduces the danger of his being indoctrinated in another religion besides his own, or even in non-religion. He no longer accepts as truth all the statements of his teachers or textbooks nor does he lack opportunity to hear a non-religious approach to concepts of truth. Indeed in a more positive approach the question might well be raised about a college or university that did not offer opportunities to learn about religion – an integral and important part of human society.

Granted that a state college or university has considerable freedom and wide latitude in determining these matters, it is still under no compulsion to construct a program which extends to the limits of the constitutional provisions or even to the common practice in other schools. If a faculty and an administration have serious reservations about certain parts of a religion program they may well decide to resolve their misgivings in deference to the separation principle. A high level of leadership must be demonstrated in carrying out the positive duty of an educational community. Our unique and special mission is to make of this college a center for the free pursuit of knowledge, wherever it may lead.

---

[11] Pfeffer, **op. cit.**, 274-423; Walter, (ed.), **op. cit.**, 78-80.

PART II

RELIGIOUS ACTIVITIES IN PUBLICLY SUPPORTED COLLEGES

In this study of certain aspects of religious activities in publicly-supported colleges, questionnaires were sent to 256 colleges and universities in 47 states and the District of Columbia. Colleges and universities included in this study were chosen on the basis of their public financial support. However, colleges and universities having enrollments in excess of 5,000 students were not included.

Replies were received from 148 colleges and universities located in 44 states and Washington, D.C. (Table I). This represents a return of approximately 57.8 percent. Because of the length of the questionnaire and the short period of time available, it was decided not to send a follow-up reminder to colleges that did not respond.

The official college positions held by the people who completed the questionnaire are summarized in Table II. Since two or more people were credited with having worked on some of the blanks, the total number of respondents somewhat exceeds the number of replies.

Forty-eight questionnaires were completed by administrative personnel having positions that are usually not closely associated with this phase of student life. In addition, eighteen faculty members completed questionnaires. In many of these 66 cases, additional information was given to show that these people were chosen to complete the questionnaire because of their relationships with college committees or organizations associated with the content of the questionnaire.

It is of some interest that one of the questionnaires was completed by a group of student leaders who were members of the college's Religious Council.

The analysis of the data derived from the questionnaires will be presented in five sections: (1) Religious Organizations, (2) Chapels and Private Housing, (3) Religious Emphasis Week, (4) Religion-Related Courses, and (5) Opinionnaire.

A. Religious Organizations

Twenty of the colleges reported that they have no religious organizations on campus (Table III). However, only seven of

these colleges actually have regulations denying recognition of religious organizations. Four additional colleges do not permit denominational religious organizations; they have but one religious organization which is inter-denominational in nature.

Table I

DISTRIBUTION OF QUESTIONNAIRES SENT AND RETURNED, BY STATE

State	Number Sent	Number Returned	State	Number Sent	Number Returned
Alabama	7	3	Nebraska	5	3
Arizona	1	1	Nevada	0	0
Arkansas	7	4	New Hampshire	2	2
California	5	4	New Jersey	7	5
Colorado	5	4	New Mexico	5	4
Connecticut	4	1	New York	16	6
Delaware	1	0	North Carolina	10	3
District of Columbia	1	1	North Dakota	6	6
Florida	1	0	Ohio	3	1
Georgia	8	5	Oklahoma	7	2
Idaho	1	1	Oregon	4	3
Illinois	5	3	Pennsylvania	9	5
Indiana	2	2	Rhode Island	1	1
Iowa	1	1	South Carolina	5	2
Kansas	5	4	South Dakota	6	5
Kentucky	5	3	Tennessee	6	3
Louisiana	8	3	Texas	12	6
Maine	4	1	Utah	1	0
Maryland	6	2	Vermont	3	2
Massachusetts	13	4	Virginia	7	5
Michigan	5	5	Washington	3	3
Minnesota	6	3	West Virginia	8	4
Mississippi	7	3	Wisconsin	10	10
Missouri	7	6			
Montana	5	3	TOTALS	256	148

A total of 693 religious organizations were reported by the 125 colleges. This number represents an average (both median and mean) of slightly more than five religious organizations per college. A few colleges had but one religious organization while two had the largest number reported, which was thirteen.

Table II

OFFICIAL POSITIONS HELD BY RESPONDENTS

Position	Number
President	26
Dean of the College	13
Registrar	4
Director of Public Relations	2
Assistant to the President	2
Director of Field Services	1
Dean of Students	46
Director of Religious Activities	17
Dean of Women	8
Dean of Men	7
Counselor	4
Residence Counselor	1
Faculty Member	18
Religious Council (Students)	1
Information not given	2

Table III

NUMBER OF RELIGIOUS ORGANIZATIONS RECOGNIZED BY 145 COLLEGES

Number of Organizations	Number of Colleges
None	20
1	8
2	8
3	11
4	16
5	26
6	16
7	14
8	10
9	4
10	5
11	4
12	1
13	2

The religious denominations represented by the 693 religious organizations are shown in Table IV. Only five denominations were represented on one-half or more of the college campuses. Some kind of inter-denominational organization was reported in approximately three-fourths of the colleges.

The figures given in Table V show the extent of student participation in religious organizations within these colleges. The actual proportions varied considerably; the least participation reported was approximately five percent while the largest amount of participation was reported by a college that claimed almost 100 percent participation. It is evident from the data presented in Table V that in most of these institutions only about one-fourth of the students participate in religious organizations. While the numbers of colleges where the religious organizations cannot meet on campus is small, it appears that, from the standpoint of amount of student participation, there is no great difference between these colleges and those where rooms are made available on campus.

Very little relationship was found between size of college enrollment and proportion of student participation; among the institutions having enrollments in excess of 3,000, for example, proportions as high as 75 percent and as low as five percent were found. Among the institutions reporting enrollments of 800 students or less the range was somewhat greater because the highest proportion (about 98 percent) occurred in an institution having an enrollment of 250 students.

Seventy percent of the colleges reported that religious organizations meet during the evening only. In almost 27 percent of the 126 institutions responding to the question about meeting time, religious organizations meet both during evenings and during the day. On slightly more than three percent of the campuses, the religious organizations meet during the day only.

Regular meeting times have been established by almost eight-ninths of the colleges. Most of the colleges that have regular meeting times for religious organizations, permit them to meet once each week. Only two colleges permit religious organizations to meet daily, while twelve permit them to meet once per month (see Table VI).

Table IV

RELIGIOUS DENOMINATIONS REPRESENTED
BY RELIGIOUS ORGANIZATIONS ON
125 COLLEGE CAMPUSES

Denomination	Number	Percent of Colleges
Roman Catholic	108	84.4
Methodist	99	77.3
Baptist	79	61.7
Lutheran	76	59.4
Presbyterian	72	56.3
Episcopal	62	48.4
Congregational	15	11.7
Christian Science	13	10.2
Hebrew	12	9.4
Christian	11	8.6
Disciples of Christ	7	5.5
Latter Day Saints	6	4.7
Church of Christ	4	3.1
Brethren	4	3.1
Assembly of God	3	2.3
Bahai	2	1.6
Orthodox	2	1.6
Unitarian	2	1.6
Church of God	1	.8
United Church of Christ	1	.8
Universalist	1	.8
Mission Covenant	1	.8
YWCA	13	10.2
YMCA	14	10.9
Inter-Varsity Christian Fellowship	28	21.9
Inter-Denominational Organizations	57	44.5
TOTAL	693	

Table V

PROPORTION OF ON-CAMPUS DAY STUDENTS PARTICIPATING IN RELIGIOUS ORGANIZATIONS, FIRST TERM 1957-58

Percent	Colleges that make Rooms Available	Colleges where Relig. Orgs. Cannot Meet on Campus	Total
91-100	1	0	1
81- 90	2	0	2
71- 80	2	0	2
61- 70	3	0	3
51- 60	2	0	2
41- 50	9	2	11
31- 40	10	1	11
21- 30	20	4	24
11- 20	23	4	27
1- 10	13	0	13
TOTALS	85	11	96

The 124 colleges that responded to a request for information about the meeting places of religious organizations were quite evenly divided: slightly less than one-half (48 percent) of these colleges reported that all, or most, of the religious organizations meet on campus; slightly more than one-half (52 percent) reported that all, or most, of the religious organizations meet off campus (see Table VII for details). On about one-fifth of the campuses, all religious organizations meet in college buildings. On the other hand, in more than one-fourth of the colleges, all of the religious organizations meet off campus.

Less than one-third of the approximately 500 religious organizations for which the information was given have provisions for office space. The locations of these offices are summarized in Table VIII. Information about office space was not given for 191 religious organizations. Since other requested information was given about almost all of these latter organizations, it seems reasonable to conclude that a large proportion of them do not have organizational offices.

Almost nineteen percent of the 154 religious organizations that have offices have been assigned office space in college buildings.

Nearly 55 percent of the religious organization offices reported were provided by the churches with which the organizations are affiliated.

Some of the controls exercised by colleges over religious organizations are listed in Table IX, together with the extent of their use. Almost one-fourth of the colleges do not require religious organizations to file an application for recognition. Furthermore, almost one-third of them do not require the religious organizations to file a copy of their constitution. Nevertheless, almost three-fourths of the colleges make rooms available to religious organizations for their meetings. Records of student participation in religious organizations are maintained in somewhat less than one-third of the colleges.

Table VI

FREQUENCY WITH WHICH ON-CAMPUS RELIGIOUS ORGANIZATIONS MEET

Frequency	Number of Colleges	Percent
Once per month	12	9.8
Twice per month	36	29.5
Once per week	58	47.6
Daily	2	1.6
Varies	14	11.5
TOTALS	122	100.0

Table VII

MEETING PLACES OF RELIGIOUS ORGANIZATIONS RECOGNIZED ON 124 COLLEGE CAMPUSES

Meeting Place	Number of Colleges	Percent
All religious organizations meet on campus	25	20.2
Most of the religious organizations meet on campus	34	27.4
All religious organizations meet off campus	34	27.4
Most of the religious organizations meet off campus	31	25.0
TOTALS	124	100.0

Table VIII

OFFICE PROVISIONS FOR THE RELIGIOUS ORGANIZATIONS RECOGNIZED ON 128 COLLEGE CAMPUSES*

Location of Office	Number of Orgs.	Percent
College Building	29	5.8
Privately-Owned House	41	8.2
Church	84	16.7
No Provision	348	69.3
TOTALS	502	100.0

* Information not given for 191 religious organizations.

Table IX

CONTROLS EXERCISED BY COLLEGES OR UNIVERSITIES OVER ON-CAMPUS RELIGIOUS ORGANIZATIONS

Nature of Control	Yes		No		Total	
	Number	Percent	Number	Percent	Number	Percent
They must file an application for recognition	95	75.4	31	24.6	126	100.0
They must file a copy of their constitution	83	66.9	41	33.1	124	100.0
The college provides advisers or sponsors	91	73.4	33	26.6	124	100.0
The college keeps record of student participation	38	31.9	81	68.1	119	100.0
The college provides rooms for meetings	93	73.2	34	26.8	127	100.0

Some respondents objected to the use of the word, "control", when used to describe the relationship between the college and the religious organizations; "guidance" and "cooperation" were frequently suggested as more appropriate terms for this relationship. "Control" was used in the questionnaire because the information sought related to the rules and regulations by which religious organizations were required to operate. The fact that these rules and regulations were frequently defined by a student council or student inter-faith council does not alter the fact that there are college-endorsed controls over religious organizations; the extent to which the college administration is "democratic" in its relationship

with religious organizations was not intended to be a part of this study.

Other methods by which colleges control the activities of religious organizations are shown in Table X. In most cases these controls relate to placing religious organizations under the regulations of an official college office or student governing group supervising all extra-curricular organizations.

Faculty members serve as advisers or sponsors of religious organizations in 115 of the 128 colleges reporting (see Tables XI and XII). Ten colleges have faculty members who are appointed to provide leadership to religious organizations. Some adjustments are made in faculty load because of leadership of religious organizations in seven other colleges. In some of the latter cases, adjustments are made in certain cases while the loads of other faculty members are not adjusted because of their advising religious organizations. The extent of faculty advising without adjustment in assigned load is summarized in Table XII. Thirteen of the nineteen colleges included under "none" in Table XII make no provision for staff members to serve as advisers or sponsors of religious organizations. The median number of faculty members who serve as advisers or sponsors of religious organizations without adjustment in assigned load is about six per college.

Table X

OTHER METHODS BY WHICH COLLEGES CONTROL THE ACTIVITIES OF RELIGIOUS ORGANIZATIONS

Requirement	Number
Responsible to student council	15
Responsible to inter-religious council	14
Responsible to faculty director	11
Activities required to be on college calendar	6
Comply with regulations applicable to all organizations	4
Pre-audit financial transactions	3
Members must maintain a minimum scholarship level	3
Meetings must be held off campus	2
No permission to sponsor all-college meetings	1
Requirement of more than one religious organization	1
Religious organizations are secondary to other organizations	1
High pressure groups denied continuation	1
Filing of application for social functions	1
No additional controls	72

Table XI

ADJUSTMENTS IN STAFF ASSIGNMENTS RESULTING FROM COLLEGE PROVISION OF FACULTY LEADERSHIP IN RELIGIOUS ORGANIZATIONS

Adjustment	Number	Percent
A director is appointed for this leadership	9	7.4
Same adjustments are made as for other student organizations	5	4.1
Adjustments are made in the staff member's assigned load	2	1.7
The teacher of religion is responsible	1	.8
No adjustments are made	104	86.0
TOTALS	121	100.0

Table XII

NUMBER OF FACULTY MEMBERS SERVING AS ADVISERS OR SPONSORS OF RELIGIOUS ORGANIZATIONS WITHOUT ADJUSTMENT IN ASSIGNED LOAD

Number of Faculty Members	Number of Colleges
None	19
1- 3	28
4- 6	33
7- 9	20
10-12	17
13-15	6
16-18	1
19-21	1
22-24	0
25-27	0
28-30	3
TOTAL	128

On almost sixty-five percent of the college campuses, local churches make significant contributions in providing advisers or chaplains for religious organizations (see Table XIII). Only thirteen percent of the colleges reported that local churches made no provision for advising of religious organizations.

Relatively few colleges provide financial assistance to religious organizations (Table XIV). It was not clear in all cases where financial assistance is given whether the assistance came from the student activity fund budget or from other sources. Eight colleges reported that financial assistance has been given to religious organizations in paying for programs of an all-college nature. In twelve colleges, assistance has been given on an individual or organizational basis.

Other services offered religious organizations are summarized in Table XV. More than one-fourth of the colleges provide financial accounting service to religious organizations. Approximately one-half of the colleges responding permit religious organizations to

Table XIII

CHURCH PROVISION OF ADVISERS OR CHAPLAINS ON 121 COLLEGE CAMPUSES WHERE RELIGIOUS ORGANIZATIONS ARE RECOGNIZED

Extent of Provision	Number	Percent
Provided for all religious organizations	32	26.5
Provided for most religious organizations	46	38.0
Provided for less than half of the religious organizations	20	16.5
None provided	16	13.2
Information not given	7	5.8
TOTALS	121	100.0

Table XIV

FINANCIAL ASSISTANCE PROVIDED BY COLLEGES FOR RELIGIOUS ORGANIZATIONS

Type of Assistance	Number	Percent
Student Activity Fund allocation	7	5.2
Conference expenses	5	3.7
Religious Emphasis Week expenses	5	3.7
Assistance with all-college programs	3	2.2
Guests housed and fed at college expense	1	1.1
No financial assistance	123	91.8

Total Number Of Colleges Reporting: 134

use some college supplies and equipment. Also, one-half or more of the colleges extend the services of the college newspaper and college bulletin boards to religious organizations.

Some respondents volunteered additional information related to the role of religious organizations on publicly-supported college campuses. Although some of the information cannot be tabulated, the following quotations are included here because they reflect additional ideas and experiences that people have had in working with such organizations:

1. Religious services are not permitted on the campus (although the college does provide rooms for religious organization meetings). Religious clubs must abide by the same policies that affect all student organizations.
2. We encourage students to participate in church organizations of their denomination and have a room provided for a meeting if it is requested.
3. We do not control the activities (of our religious organizations); they are directed by clergymen of the town, men of discretion.
4. While (this college) does not recognize religious organizations on its campus, it does provide a program of spiritual guidance. Weekly, members of the clergy of each of the major faiths (Jewish, Protestant, Catholic) are available in offices on campus to meet with anyone who wishes to see them. There is a feeling that this provides the opportunity for religious guidance for those who wish it without the division that the presence of religious organizations might create.
5. I do not believe that a student government association should deny funds to religious organizations because they are religious organizations. Funds should be made available to these organizations on the same basis and within the same restrictions as those applied to other associations. This principle becomes even more pertinent in a situation such as ours in which the S. G. A. prohibits certain fund raising activities on the part of religious organizations or discriminates against them in providing such opportunities.
6. As an office responsible for the extra-curricular life of the student, we hold that the spiritual life of the student can be served best by his close association with the community church of his choice. Consequently, our efforts have been directed toward getting the student to the church rather than developing programs on campus which tend to shift the spiritual headquarters away from the church to the campus. The Religious Council is the student group which has as its major purpose the establishing of a liaison between the student and the local church.

Table XV

SERVICES OFFERED RELIGIOUS ORGANIZATIONS THROUGH COLLEGE FACILITIES

Service	Number	Percent
(1) Accounting:		
Done by college business office	33	26.4
Same service as to other student organizations	7	5.6
Done by student cooperative office	3	2.4
Sponsor takes care of accounting	2	1.6
No accounting service offered	86	68.8
Number of colleges responding: 125		
(2) Purchasing:		
Can be done through college business office	21	17.1
Same service as to other student organizations	3	2.4
Done by student cooperative office	2	1.6
Checked by deans	2	1.6
Cafeteria supplies provided	1	.8
No purchasing service offered	97	78.9
Number of colleges responding: 123		
(3) Use of college supplies and equipment:		
Some provided	27	22.5
All provided	25	20.8
Same service as to other student organizations	11	9.2
No supplies and/or equipment provided	57	47.5
Number of colleges responding: 120		
(4) Publicity:		
College newspaper	62	51.7
Bulletin boards in college buildings	60	50.0
Public relations office	7	5.8
No publicity service provided	37	30.8
Number of colleges responding: 120		

B. Chapels and Private Housing

Twenty-two of the 143 respondents indicated that they have campus chapels. This proportion is 15.4 percent. One of these 22 colleges has two chapels; the college chapel is for general college activities and the student chapel is for religious services and meditation.

In thirteen colleges, the construction of the college chapel was financed through state appropriations. In addition one college has a chapel that was financed through a combination of state appropriations and private contributions. In other words, almost 64 percent of the 22 colleges having chapels obtained them through state financial assistance. In two of these cases, the chapel was constructed as part of the student union and was, therefore, financed through state appropriation for the student union.

Finances for the operation and maintenance of the college chapel are derived from state funds in seventeen colleges. In two other cases operation and maintenance expenses are included in the total operation and maintenance budget of the student union. In one college the operation and maintenance of the chapel is financed "by use of local funds". It seems reasonable to conclude that nineteen, and perhaps twenty, of the colleges finance the maintenance and operation of the chapel from some source of public money. In one college finances for the operation and maintenance of the chapel are obtained from individual donations and contributions from student organizations. One respondent indicated that the money for the chapel's operation and maintenance is obtained from "income from weddings principally."

There is little uniformity among the 22 colleges having chapels in the method by which the chapel is administered. In one case an Assembly Committee is in charge of its staffing. In other cases regular staff members were said to be in charge; in some of these cases, it was shown that the staff to which reference was made was janitorial in nature.

The following offices or agencies were listed as being in charge of the administration of the chapel: Minister's office, Board of Regents, full-time chaplain, Director of Religious Activities, and Director of Student Personnel. In another case, the Speech Department is in charge. The person designated as director of the student union is responsible for scheduling the chapel in two colleges. Other offices or agencies that were reported as being responsible for chapel scheduling included the Student Christian Association, The Director of Human Relations, the Dean of Students, and the Dean of Women.

Some of the religious organizations on 58 college campuses either own or rent their own centers or houses. This figure represents slightly more than 40.6 percent of the 126 who responded to

this item. Fifty-two colleges have religious organizations that own their own house or center while eleven have religious organizations that rent centers or houses. It should be made clear that these figures do not imply that all religious organizations on these 58 campuses own or rent their centers or houses. The figures shown in Table XVI give detailed information concerning the ownership or renting of centers or houses. These figures show that 102 religious organizations own their own center while eleven rent their center. In addition, 22 religious organizations own their house while three others rent a house.

Of these 58 colleges having religious organization houses or centers, 40, or approximately 69 percent, exercise no control over them. Among the eighteen colleges that do exercise some control over these houses or centers are the following types of regulation: they must conform with college-adopted standards for housing; they must submit a monthly financial report; the religious organizations must be chartered with the college; the activities carried on in the house or center must be approved by the Dean of Students; the program of the religious organizations must be included in the college calendar; the personnel selected to be in charge of the house or center must be approved by the college; dormitory

Table XVI

PROVISIONS FOR PRIVATE HOUSING
FOR RELIGIOUS ORGANIZATIONS

Number of Religious	Center		House	
Organizations	Own*	Rent*	Own*	Rent*
0	82	127	91	132
1	21	7	7	3
2	10	2	6	0
3	6	0	1	0
4	2	0	0	0
5	5	0	0	0
6	0	0	0	0
7	0	0	0	0
8	0	0	0	0
9	0	0	0	0
10	1	0	0	0

* These figures tell how many colleges have 0, 1, 2, etc. religious organizations that own or rent centers or houses.

and social rules must be in compliance with those of the college; there is liaison with the office of the Director of Religious Affairs; certain regulations are imposed concerning hours in the houses or centers; and the college assumes certain advisory and supervisory responsibilities for the centers or houses.

In all but three cases, the houses or centers of religious organizations are financed by their affiliated church. Some of these contributions are made at the local level, some at the regional level, and a few at the national level. Exceptions to this method of financing are those that derive their finances from room rentals only, or contributions.

C. Religious Emphasis Week

Some kind of religious emphasis week is held on 104 of the 145 colleges that responded to this item. The proportion here is slightly more than 71.7 percent.

The frequency with which religious emphasis week is held in these 104 colleges is shown in Table XVII. The most frequent observance of religious emphasis week activities is four times a year, reported by one college. The least frequent observation of this type of activities was that reported by one college where it is held every two years. More than nine-tenths of the 104 colleges hold an annual religious emphasis week.

The duration of religious emphasis week in 100 responding colleges is shown in Table XVIII. The length of religious emphasis week ranges from one day in two colleges to seven days in eight colleges. Almost five-sixths of the colleges have religious emphasis week lasting three, four, or five days. The median length of religious emphasis week in these 100 colleges is four days.

Seven of the colleges that do not have religious emphasis week did have it at one time. Among the reasons given for discontinuing this observation were the state Attorney General's opinion, the U.S. Supreme Court rulings which imply that it is illegal, the lack of promotion or initiative on the part of religious organizations, the lack of cooperation from some religious organizations, and failure to agree on the purpose of religious emphasis week.

Great variation was reported in the length of time during which religious emphasis week has been held on the 94 college campuses responding to this item (see Table XIX). Six colleges

reported that the religious emphasis week that they observed during the 1957-58 school year was their first such observation; at the other extreme, one college has observed religious emphasis week over a 75-year period. On the average college campus, religious emphasis week has been held for eleven or twelve years.

Table XVII

FREQUENCY WITH WHICH RELIGIOUS EMPHASIS WEEK IS HELD ON 104 COLLEGE CAMPUSES

Frequency	Number	Percent
Annually	95	91.3
Twice a year	1	1.0
Three times a year	2	1.9
Four times a year	1	1.0
Every two years	1	1.0
Irregularly	4	3.8
TOTALS	104	100.0

Table XVIII

NUMBER OF DAYS INCLUDED IN RELIGIOUS EMPHASIS WEEK

Number of Days	Number of Colleges	Percent
1	2	2.0
2	2	2.0
3	26	26.0
4	27	27.0
5	30	30.0
6	5	5.0
7	8	8.0
TOTALS	100	100.0

The general pattern of the college administration's role in planning and administering religious emphasis week is shown in Table XX. It should be emphasized that the percentages shown are based on the number of colleges contributing information about a particular item. It is interesting to note the great variability of

practice in this entire area. In only one case (the housing of activities) was a practice reported in more than one-half of the cases. In terms of the most commonly reported practice, the following pattern of administrative role emerges:

1. The college administration exercises no control over the theme for religious emphasis week.
2. The activities included in religious emphasis week are controlled by a student-faculty committee.
3. The selection of speakers and consultants is also controlled by a student-faculty committee.
4. The student-faculty committee is responsible for the scheduling of religious emphasis week activities.
5. In one way or another, housing for the participants is provided by the college.
6. Arrangements for the housing of religious emphasis week activities are made by some agent of the college administration.
7. The college takes care of the financing of religious emphasis week.

Table XIX

NUMBER OF YEARS DURING WHICH RELIGIOUS EMPHASIS WEEK HAS BEEN HELD ON 94 COLLEGE CAMPUSES

Number of Years	Number of Colleges	Percent
1-3	15	16.0
4-6	10	10.6
7-9	14	14.9
10-12	13	13.8
13-15	16	17.0
16-18	6	6.4
19-21	3	3.2
22-24	2	2.1
25-27	7	7.4
28-30	2	2.1
50	1	1.1
75	1	1.1
"Several" or "Many"	4	4.3
TOTALS	94	100.0

Table XX

ROLE OF THE COLLEGE ADMINISTRATION IN PLANNING AND ADMINISTERING RELIGIOUS EMPHASIS WEEK

Role	Number of Colleges	Percent of Colleges Reporting
Control of theme:		
By direct approval	10	10.8
Through student-faculty committee	25	27.2
Through religious council	11	12.0
Through adviser or coordinator	16	17.4
None	30	32.6
Number of Colleges Reporting:	92	100.0
Control of activities:		
By direct control	15	16.7
Through student-faculty committee	35	38.9
Through religious council	10	11.1
Through adviser or coordinator	14	15.6
Through dean of students	3	3.3
None	13	14.4
Number of Colleges Reporting:	90	100.0
Selection of speakers and consultants:		
By assisting and advising	21	22.3
By giving final approval	9	9.6
Through student-faculty committee	34	36.2
Through religious council	10	10.6
None	20	21.3
Number of Colleges Reporting:	94	100.0
Scheduling of Activities:		
By central administrative office	17	18.1
By student-faculty committee	27	28.7
By religious council	10	10.7
By adviser or coordinator	8	8.5
By dean of students	8	8.5
By requiring inclusion in college calendar	11	11.7
None	13	13.8
Number of Colleges Reporting	94	100.0
Housing the visiting participants:		
Arrangements made by student-faculty committee	24	24.0
Arrangements made by director of housing	5	5.0
Housing provided by the college	37	37.0
No arrangements are made	34	34.0
Number of Colleges Reporting:	100	100.0
Arrangements for housing the activities:		
Made by student-faculty committee	26	27.4
Made by adviser or coordinator	4	4.2
Made by college administration	50	52.6
No special arrangements are made	15	15.8
Number of Colleges Reporting:	95	100.0

Financing religious emphasis week:		
By student-faculty committee	12	12.9
By college	43	46.2
From student activity fund	19	20.4
From donations	5	5.4
From vending machine profits	1	1.1
No special arrangements	13	14.0
Number of Colleges Reporting:	93	100.0

In addition to the procedures listed in Table XX, the following practices or regulations were reported: (1) the President of the college presides at all general meetings (reported three times); (2) no athletic contests may be held during the week's activities; (3) provision is made for daily worship; and (4) the guest speakers are objectively rotated.

A student-faculty planning committee was reported by virtually all of the colleges holding religious emphasis week. The total size of this committee, as reported, varies from six to 100 people. The methods of obtaining the student representatives on this planning committee are summarized in Table XXI. The most common practice reported was that of permitting each religious organization to designate its representative. Approximately one-third of the colleges reported some method of *ex officio* designation of the student representatives. Two colleges depend upon volunteers for student representation, while in one college no students are appointed to this committee.

The methods of obtaining faculty representation on the religious emphasis week planning committee are shown in Table XXII. The most common practice reported was that of depending upon the college president to appoint them. In almost one-half of the cases reported, some dependence on *ex officio* methods of appointing them was used. In three cases, volunteers are used exclusively; in five cases, no faculty representatives are included in the planning committee. Included in the replies that are tabulated in Table XXII are those of five colleges that have discontinued religious emphasis week but who nevertheless reacted to these items in the questionnaire.

Table XXI

METHODS OF OBTAINING THE STUDENT REPRESENTATIVES ON RELIGIOUS EMPHASIS WEEK PLANNING COMMITTEES

Method	Number of Colleges	Percent
Each religious organization designates its representative(s)	25	26.3
Each student organization designates its representative(s)	7	7.3
Each religious denomination in town selects a representative	1	1.1
Student Council appoints them	14	14.7
Religious Council appoints them	5	5.2
College president appoints them	4	4.2
A student standing committee appoints them	2	2.1
YWCA appoints them	1	1.1
Director of religious activities appoints them	1	1.1
General chairman (appointed by Student Council) appoints them	1	1.1
Ex Officio methods:		
Religious Council	10	10.5
Officers of religious organizations	10	10.5
Officers of Religious Council	10	10.5
YWCA cabinet	1	1.1
Volunteers	2	2.1
No students appointed	1	1.1
TOTALS	95	100.0

In 29 colleges, non-college personnel are included in the religious emphasis week planning committee. The methods by which these people are appointed are shown in Table XXIII. In approximately one-third of the cases where non-college people are included in this planning committee, the local ministerial association makes the appointments. *Ex officio* methods of designating appointments to this planning committee are used in somewhat more than two-fifths of the cases. In addition to the 31 colleges where definite appointments are made, three colleges indicated that they seek the advice of certain non-college people in planning the religious emphasis week activities.

The following duties were reported in response to a question concerning the responsibilities of the planning group:

1. Select theme
2. Select speakers, consultants, and musicians
3. Plan, coordinate, and supervise the entire program

4. Schedule events
5. Arrange for individual conferences
6. Keep the financial records
7. Make arrangements for board and room of participants
8. Provide the necessary publicity
9. Supervise the exhibits
10. Arrange entertainment
11. Evaluate the week's activities

Table XXII

METHODS OF OBTAINING FACULTY REPRESENTATIVES ON RELIGIOUS EMPHASIS WEEK PLANNING COMMITTEES

Method	Number of Colleges	Percent
College president appoints them	32	30.5
Faculty committee appoints them	5	4.7
Administrative Council appoints them	2	1.9
College president and local clergymen appoint them	1	1.0
"Minister" selects them	1	1.0
Each religious denomination in town selects a representative	1	1.0
Ex officio methods:		
Advisers to or sponsors of religious organizations	18	17.1
Adviser to religious council	10	9.5
Chaplain or director of religious activities	9	8.6
President of College	6	5.7
Dean of students	2	1.9
Adviser to student council	2	1.9
Chairman of local "Ministerial Alliance"	1	1.0
Professor of Philosophy	1	1.0
Standing Committee on Assemblies	1	1.0
Invited by student committee members	5	4.7
Volunteers	3	2.8
No faculty representatives included on committee	5	4.7
TOTALS	105	100.0

In eight colleges the planning committee has considerably broader duties than that of the typical religious emphasis week planning committee. In these cases, the responsibilities for religious emphasis week are but one of a number of assigned responsibilities. The following duties were reported for the latter type of committee:

1. Coordinate all religious activities on campus
2. Arrange for religious activities including movies and other special entertainment

3. Make recommendations regarding the religious life of students
4. Plan and execute the religious phase of Orientation Week
5. Plan for Thanksgiving Assembly, Christmas Assembly, Easter Sunrise Service, and all other all-college religious observations.

Table XXIII

METHODS OF APPOINTING NON-COLLEGE MEMBERS OF RELIGIOUS EMPHASIS WEEK PLANNING COMMITTEE

Method of Appointment	Number of Colleges	Percent
Local ministerial association makes the appointments	10	32.3
Administrative committee appoints a local clergyman	2	6.5
Regional church organizations appoint a clergyman	2	6.5
Religious organizations invite local clergy	1	3.2
Council of religious advisers appoints a local clergyman	1	3.2
Local churches appoint a representative group of clergymen	1	3.2
Each local church appoints 20 lay people	1	3.2
Ex officio methods:		
Local clergymen	6	19.4
Directors of campus religious centers	5	16.1
YWCA sponsor	1	3.2
President of local ministerial association	1	3.2
TOTALS	31	100.0

Thirteen colleges require attendance at one or more activities of the religious emphasis week program. In five colleges, students are required to attend one convocation or assembly. In five other colleges, attendance at weekly assemblies is compulsory, and since the religious emphasis week convocation is held during the regular assembly period, compulsory attendance is the rule. One college requires Freshmen and Sophomores to attend religious emphasis week activities. Another college utilizes the visiting people through class participation, and since students are required to attend class, they are therefore required to attend while the visiting religious emphasis week participant is speaking. The thirteenth college requires students to attend chapel services.

The compulsory attendance in six of these colleges is enforced by a row check. The routine attendance at convocations becomes the method of enforcement in three colleges. In one college the students who fail to attend lose one-quarter hour credit, while in another college they lose one-third hour credit.

The attendance at the various types of activity sponsored during religious emphasis week is summarized in Table XXIV. While the median size of attendance was requested in the questionnaire, it seems likely that, in at least some cases, a different figure was reported. It does not seem likely, for example, that there would be attendances of 985, or 1,000, or 2,000 in group discussions. In addition to the activities listed in Table XXIV, the following activities were listed: banquet, tea, dormitory sessions, classroom discussions, lectures, club meetings, recreation hour, panels, faculty meetings, candlelight services, movies, communion and mass, and vespers.

The median numbers of personal conferences that religious emphasis week leaders had with students per day on 42 reporting campuses are shown in Table XXV. The median number of conferences reported for the entire group was nine per day.

One-hundred colleges provided information concerning their evaluation procedures for the effectiveness of religious emphasis week. The procedures reported are listed in Table XXVI. Since some colleges reported more than one of the procedures listed, the total of the frequencies given in Table XXVI equals a number greater than the total of colleges reporting. Almost one-fourth of the colleges leave the evaluation process to the planning committee which generally does the evaluation at its last formal meeting. Seventeen of the colleges (seventeen percent) reported that they have no systematic plan for evaluation of religious emphasis week.

The colleges were asked to give the themes for the three most recent religious emphasis weeks. The complete list of themes is shown in Table XXVII. A total of 178 different themes was given by the 80 colleges that provided this information. Seven of the themes were reported by two colleges each while one theme was reported by three colleges. More than one-sixth (31) of the themes reported contained the words "Christian" or "Christ". In addition, there were many themes in which there was a strong suggestion that the theme of the religious emphasis week activity was restricted to that of the Christian religion.

Table XXIV

APPROXIMATE MEDIAN ATTENDANCE AT RELIGIOUS EMPHASIS WEEK ACTIVITIES

Activity	Median Attendance											
	1-25	26-50	51-75	76-100	101-150	151-200	201-300	301-400	401-500	501-600	601-700	Over 700
Morning devotions	7	17	3	1	1	1	0	1	0	0	1	0
Noon devotions	2	3	2	5	1	1	0	0	0	1	0	0
Evening devotions	2	12	1	2	4	2	3	2	1	0	0	0
Convocations	0	2	2	4	2	3	7	18	6	8	7	11*
Pre-retreat	3	4	1	0	0	0	1	0	0	1	0	0
Post-retreat	3	2	0	0	0	0	0	0	0	0	0	0
Seminars	11	12	2	4	1	0	2	0	0	0	1	1 (1000)
Group discussions	12	12	5	5	5	0	0	0	0	2	0	3 (985, 1000, 2000)
Church services	0	1	0	0	2	2	0	1	0	0	0	2 (960, 1000)

*Includes the following attendance figures:

1000 (3 colleges)	1700	1200	2500
1100 (2 colleges)	1800	1500	3450

Table XXV

MEDIAN NUMBERS OF PERSONAL CONFERENCES RELIGIOUS EMPHASIS WEEK LEADERS HAD WITH STUDENTS PER DAY

Number of Conferences	Number of Colleges
1- 5	8
6-10	19
11-15	4
16-20	2
21-25	4
26-30	2
31-35	1
36-40	1
41-45	0
46-50	1

The following related comments to Religious Emphasis Week, were made by respondents, either on the questionnaire or by means of separate letters:

1. We had the University Christian Mission (297 4th Ave., New York 10, N.Y.) come in to help us set up and conduct the 1957 R. E. Week.

2. It (REW) has not been officially discontinued, but we have not had one for about three years, mainly because there has been no demand for one.

3. We are a state college. We would cooperate (in holding REW), but could not initiate.

4. We have had good attendance (at REW) but certain groups do not wish to have their students hear religious leaders of other faiths. We operated for many years as a campus summer school where we taught the geography of the Bible but we were forced to give this up because some church leaders objected because we did not emphasize things they thought should be emphasized; others thought we colored the lessons. They want captive groups to hear their angle and no other. We probably failed somewhere in our organization but I am afraid it was in the main just small town outlook. I would never attempt it again.

Table XXVI

EVALUATION PROCEDURES FOR
RELIGIOUS EMPHASIS WEEK

Procedure	Number of Colleges
Special meeting of planning committee	24
Evaluation by Religious Council	15
Questionnaire or opinionnaire of students	15
Evaluation meeting with guests, clergy, faculty, and student leaders	14
Questionnaire or opinionnaire of faculty	9
Evaluation reports of individual sub-committees	6
Questionnaire or opinionnaire of student leaders	3
Special evaluation committee appointed	3
Attendance figures	3
Evaluation form used by all groups using speakers	2
Informal conference with all interested people	2
Continuing evaluation during the week	2
Informal evaluation by various leaders	2
Faculty panel at one of its meetings	1
Questionnaire or opinionnaire of participants	1
Questionnaire or opinionnaire of local clergy	1
Individual student critiques	1
Individual faculty critiques	1
Reports from discussion groups	1
Freshman Orientation class evaluation	1
Post-retreat	1
Evaluation by student Personnel Office	1
No systematic evaluation	17

5. I organized such an activity (REW) when I came here in 1936 but we gave it up after several religious groups refused to participate because, as they put it, "the college gave preference to certain denominations." We tried to get recognized national religious leaders but of course it was impossible to bring in outstanding leaders in twenty-seven denominations. We decided that so many preachers are interested in their own denomination, rather than the spiritual welfare of the young people that we gave it up. Now every week is a "week of religious emphasis" in that we urge all students to attend the activities of the church of their faith.

6. The idea of having one week set apart for R. E. W. leaves me completely cold. We try to make every week Religious Emphasis Week.... We hold a chapel exercise two mornings a week. The programs consist of scripture reading, music by chapel choir and a short talk by a visiting clergyman, a faculty member or a senior. Each year the Y. W. C. A. works out a program which brings to our assembly program a clergyman from every church in our area. The Jewish Chautauqua group provides an assembly speaker each year and also many books for our library. Ours is the oldest state normal school in America. There has always been a spiritual atmosphere about our school. We hope there always will be.

Table XXVII

RELIGIOUS EMPHASIS WEEK THEMES USED BY 80 COLLEGES DURING A THREE-YEAR PERIOD

Religious Emphasis Week Theme
Christian Principles and Civil Liberty
The Christian Faith and the World Struggle
Responsibilities of a Christian
Christianity and Creative Living
The Relevance of Christianity
Under U. Christian Mission
A Christ-Centered Campus
Why Serve Christ?
One World in Christ
Youth Finding Christ
What is Christianity?
Maturing in Christ
Christ in Atomic Age
The Christian Faith in a Changing World
Christ Around the Clock
Applying Christian Standards for Daily Living
The Christian Answer to the Problems of our Time
Campus Crusade for Christianity
Christian Ethics in College Life
World Peace Through Christian Fellowship
Is Christ the Answer?
So You're a Christian?
Christianity for Today's Challenge
Our Christian Heritage
Christ, The Hope of a Confused World
Christ For College
The Christian in Society
New Dimensions in Christian Living
On Being a Christian in Times Like These
Christian Faith and Campus Dilemmas
Relating the Christian Religion to the Issues of Life
The Man in the Street Prays
Power of Prayer
Tower of Prayer
Choose Ye This Day
Think on These Things

Think on These Things
His Way, Our College, Your Life
The Master Teacher
Student Emphasis on Holy Week
The Life you Save may be Your Own
Not for a Century, But for Eternity
What Doth the Lord Require of Thee?
The Will to Believe
Why Believe?
Whither Goest Thou?
Let Your Light be Seen
That All May Be One
Power and Conscience
Fortified with Faith
Living Our Faith
Is Your Faith Alive?
Your Faith - Your Job - Your Life
Will your Faith Change in College?
Faith - Reality - You
How May I Have Faith, Hope, and Love?
What Faith to Live By
Biblical Faith in the Age of Technology
Faith in the Modern World
The Challenge of Life (Live in Faith Everyday)
New Frontiers of Faith
Wanted: A Firm Faith for Today
Life in Faith Everyday
What Lack I Yet?
What's Missing?
What's Missing?
This I Believe
This I Believe
What I Believe
What We Believe
Here I Stand
Where are You?
Belief & Behavior
Hope
Think on These Things
Research, Reason, Revelation
Research, Reason, Revelation
At The Center of College Life - God

Is God on Your Schedule?
Our Campus Under God
Your God is Too Small
One God, One World, One Nation
You, Your God, and Your Marriage
One God, One World
A Student Looks At God
God, The Campus, and You!
Man's Need and God's Action
Man's Search for God
Cole: "How Great is Our God."
Your Life and God
You, the University and God
One World, One God
God is Love
God is the Student's Future
God First, Others Second, I'm Third
The Living Reality of God
How Big is Your God?
Place of Religion on the College Campus
Religion—so What!
Religion and Your Vocation
The Need for Religion Today
Is Religion Really Important?
Religion A Way of Life
Religion in Age of Anxiety
Religion — Not a Form but a Force
Religion in Life: Why?
Religious Emphasis — Why?
The Role of Religion in Education
The Role of Religion in Education
Religion in a Power World
Religion in General Education
Religion for Abundant Living
A Time of Crisis and the Role of Religion
Religion Adequate For Our Time
Religion on the Campus
Religion and Life
Is Religion Practical?
Religious Resources for Every Student
Place of Religion on a State Controlled College Campus
Religion in Today's World

Religion, America's Foundation and Future
Education for Better Religion
Religion in a Cold War
Religion in Our Times
Religion on Campus
Religion and Campus Ethics
The Quest for Religion on the Campus
The College Seeks Religion
Religion and the Issues of Life
Religion and the Issues of Life
Religion and You
Religion in Age of Automation
Religion, Key to World Peace
Vertebrate Religion
Religion and a Changing World
Religion—Your Major or Minor
Essential Religion
Religion in the Space Age
Importance of Religion in Lives of Young People
The 3 R's
Add the Fourth R
What My Religion Means to Me
Religion in Action
Study of Religions
Facing Life's Challenges with Moral and Spiritual Resources
My Life, Its Spiritual Heritage
Spiritual Engineering for a Technical Today
Spiritual Emphasis in Life of College Students
Moral and Spiritual Values
Spiritual Values in College Life
The Student Seeks
Living in Truth Today
What is Truth?
Truth
What is Your Philosophy of Life?
Why Were You Born?
Finding a Meaning in Life
My Life, Its Teachings
Living with a Purpose
Searching for Self
Facing Life's Great Crises
My Life, Its Opportunities

To Listen, To Learn, To Serve
Are You Living?
Why Should I?
Campus Gods on Trial
Campus Gods on Trial
Loyalties That Last
This is Your Life
Strangers Without Cause
College Students Facing the World
The College Student and the World Crisis
Response to Reality
Brotherhood
Brotherhood
Brotherhood
Human Perplexities
Pathways to Peace
World Peace
Are You a Hitchhiker?
Operation Lift
The Ring and the Book
Windows
Revolution, Realization, Responsibility
A Thermometer vs. a Thermostat
Love: Eros, Phileo, Agape
A Veteran Advises a Rookie

D. Religion-Related Courses

Slightly more than two-thirds of the colleges reported that they include religion-related courses in their curricular offerings. However, the religion-related courses reported by 28 of the 100 colleges claiming to have such courses were restricted to courses in philosophy, ethics, cultural anthropology, and similar courses having an uncertain relationship with religion.

All of the courses related to religion which were reported by the 100 colleges are listed according to title in Table XXVIII. In some cases, the titles are not listed exactly as given on the questionnaire blank; whenever it seemed reasonable, a number of courses were grouped within a somewhat broader category.

More than one-fourth of the colleges reported that they offer courses in the reading and study of the Bible. A total of 139 courses bearing titles that are distinctly Judaic or Christian in connotation were reported by 60 colleges. An additional 34 courses

having an apparent Christian focus were listed. In other words, about 40 percent of the course titles given appear to be Judaic or Christian in derivation.

Seventy-two of the course titles reported suggest a broader area of study than that restricted to the examination of Judaic-Christian teachings and traditions. The most frequently mentioned course in this group was one entitled "Comparative Religions."

Of considerable interest are 12 courses related to religious education. All of these courses, except one, suggest content of value to lay people. The exception is a course entitled "Homiletics." Of genuine interest to personnel in teacher-preparing institutions is a course bearing the name, "Sunday School Pedagogy," which was reported by one college.

Almost all of the colleges that gave information concerning courses in this area reported some kind of philosophy course. In some cases, it was suggested by the respondent that the philosophy course is probably not properly included as a religion-related course. Nevertheless, all such courses that were reported are included in the information given in Table XXVIII.

Other courses reported that appeared to have but slight relationship to the study of religion include such courses as logic, marriage and the family, cultural anthropology, family relations, and "great books." It is recognized that some people will look upon the inclusion of a course entitled, "Classical Mythology" under the heading of religion-related courses with considerable disagreement, if not irritation. No defense for its inclusion is offered in this report; it is simply reported because it was included in responses received.

Sixteen colleges reported religion-related courses that were required either for a specified degree or a major or minor. In twelve of these colleges, the courses that are required are courses in Philosophy, or Ethics, or similar courses that appear to be non-sectarian in content. In one college, "Christian Doctrine and Ethics" is required for nurses. In the three other colleges, the students are required to elect one of two (in two colleges) or one of four (in one college) specified courses. In each case, a Philosophy course is one of the specified courses. The other courses include "World's Greatest Religions," "Heritage of the Bible," "Principles of Ethics," "Religion in Western Culture," and "Religions of the World." All of these courses are taught by regular staff members.

Table XXVIII

RELIGION-RELATED COURSES OFFERED IN 100 PUBLICLY-SUPPORTED FOUR-YEAR COLLEGES

Name of Course	Number of Colleges
The Bible as Literature	22
Bible Study	4
Judaism	1
Old Testament	
Literature	18
History	8
Prophets and Prophecy	7
Survey	5
New Testament	
Literature	16
Survey	5
History	4
Greek	3
Life of Jesus	10
Teachings of Jesus	8
Life and Teachings of Paul	6
Acts and Epistles	3
Book of Revelation	2
Life and Letters of John	1
History of Christianity	4
Beginnings and Spread of Christianity	2
Development of Religious Ideas in the Bible	1
Source Readings in Medieval and Christian Philosophy	1
Christian Ethics	4
Biblical Ethics	1
Christian Doctrine and Ethics	1
Christian Heritage of America	2
Church History	3
The Church in History	1
The Church in Contemporary Society	1
Religion in Contemporary America	4
Religious Problems in Public Education	3
Religion in Western Culture	3
American Religious History	2
Renaissance and Reformation	2
American Ideals	1

Religious Institutions in Western Culture	1
Religious Traditions in European Literature	1
Introduction to Religious Education	4
Religious Education	5
Theory and Principles of Teaching Religion	1
Sunday School Pedagogy	1
Homiletics	1
Comparative Religions	32
Philosophy of Religion	17
History of Religion	7
Psychology of Religion	4
Sociology of Religion	2
Introduction to Religion	2
Problems in Religion	2
Ethics and Religion	1
Faith, Reason, and Civilization	1
Man and His Universe	1
Philosophy and Religion	1
Philosophy, Science, and Religion	1
Science and Religion	1
Introduction to Philosophy	36
Philosophy	34
History of Philosophy	15
Philosophy of Education	8
Great Philosophers: Modern	8
Great Philosophers: Ancient and Medieval	6
Social Philosophies	5
Philosophy of Science	4
Readings in Philosophy	4
Seminar in Philosophy	2
Greek Philosophy	1
Philosophy of Democracy	1
Political Philosophy	1
Aesthetics	1
Introduction to Ethics	4
Ethics	33
Social Ethics	2
Professional Ethics	1
Advanced Readings in Ethics	1
Systematic Ethics	1
Moral and Ethical Values for Teachers	1
Moral and Spiritual Values in Public Education	1

Logic	4
Logic and the Scientific Method	4
Principles of Inquiry	1
Marriage and the Family	1
Family Relations	1
Cultural Anthropology	1
Social Anthropology	1
Great Books	1
Classical Mythology	1

Nine colleges listed religion-related courses taught by instructors who were not regular staff members. Twenty-six courses were listed by these colleges as being taught by "outsiders." The course titles suggest content that varies from general philosophy to detailed Bible study, which content does not appear to be clearly different from that taught by regular staff members in some other colleges.

Four colleges reported ten courses taught by clergymen who were part-time members of the faculty. All except two of these courses were restricted to phases of Bible study; the two exceptions were courses in comparative religions.

Seven colleges reported arrangements by which religion-related courses that are taught by certain private institutes, foundations, or Bible chairs are credited toward degrees granted by the publicly-supported college. The following quotations best describe this situation:

> We offer no courses in these (religion-related) areas. They are offered by the Baptist Foundation and their credits may be transferred to our college.
>
> We have two Bible Chairs - Baptist and Methodist - financed by the churches but credit given for the courses (counts) toward a degree.
>
> Religious Institute, operated by a 25-man citizen Board sponsors religious courses which are taught by local pastors and the Institute Director, and for which limited college credit is accepted. The current Institute offerings total some 30 quarter hours of credit.
>
> There are usually 2 or 3 courses offered each semester in religion - such as Old Testament History, New Testament History, Life of Christ, and Bible Literature. These are taught by members of the Ministerial Alliance, but college credit is given for these courses.
>
> L. D. S. Institute and the St. Andrews Episcopal Chapel offer courses in religious education. Eight hours of non-sectarian courses

can be applied toward a degree. Both of the above centers are adjacent to the campus.

This college offers courses in philosophy, ethics, etc. Until 1950, we offered various Bible courses. The Attorney General of (our state) ruled that the State Colleges could not offer Bible courses or other religious courses. (A private Church-related college) purchased a house and lot adjacent to our campus and established a "Chair of Bible." Our students may elect Bible courses without cost and have the credit transferred to this college. It comes in as any other extension credit.... Other organizations are also considering similar plans.

Nine colleges reported that they have experienced some objections to the offering of religion-related courses. Five of these institutions continue to offer courses which they classify as religion-related. Furthermore, in three of these colleges, courses are offered which include in their titles a clear reference to the Christian religion.

The following objections to the offering of religion-related courses were reported by the five colleges that continue to offer such courses: a course in "Christian Doctrine and Ethics" (which is "required for nurses") was criticized because it was considered biased in presentation; a course in philosophy and religion has been criticized because it invades the "sacred precinct of religion and brings it too close to the secular, which is the state"; the various church groups have become involved in controversy over a course entitled "Comparative Religion"; in one college where objections were reported, the respondent wrote that the objections were those trivial ones made by some students to courses requiring college-level intellectual effort; and objections were raised to the offering of these courses because "they infringe upon the rights of citizens, which rights are defined in the state constitution and the state law."

Four of the nine colleges that reported objections to the offering of religion-related courses do not now offer such courses nor have they offered such courses during the last ten years. These respondents gave as the reason for objections the facts that the college is a state institution and that state law prohibits the offering of such courses. Nevertheless, in three of the four states from which these replies came, there were other publicly-supported institutions that reported courses having clearly Judaic-Christian titles. Among these titles, there appeared such courses as "Old

Testament," "New Testament," "Christian Ethics," "Biblical Literature," "History and Literature of the Old Testament," "History and Literature of the New Testament," and "Renaissance and Reformation."

The respondents from ten colleges stated that religion-related courses have been abandoned during the last ten years. In six of these colleges, the reason given for abandoning the course(s) was that routine curricular revisions had been made; frequently, it was pointed out that the content of the course that was dropped is now included in another course. In two cases, courses were abandoned because qualified instructors were not available to teach them. One course, entitled "Philosophy and Ethics," was dropped because of objections from the community. Another course, entitled "Comparative Religions," was abandoned because of sectarian controversy. It is interesting to note that both of these courses are generally considered to be basically non-sectarian, with a more cosmopolitan exposure to the study of beliefs, values, and moral standards.

While no information about additions of religion-related courses was sought through the questionnaire, many respondents volunteered the fact that, instead of abandoning such courses during the last ten years, they had actually added courses in this area.

In response to a request for information concerning court decisions or attorney general's rulings related to religion-related courses, the following information was submitted:

1. The attorney general in one state has ruled that state colleges cannot offer religious courses.

2. The state constitution prohibits the teaching of religious doctrines or sectarian philosophy in public schools.

3. The state Supreme Court has ruled that the reading of the Bible, sectarian discussion, or prayer constitutes worship within the meaning of the state constitution and that therefore these activities cannot be a part of a college's program.

4. Because of an opinion of the state attorney general, all campus religious activities have been abandoned.

E. Opinionnaire Related to Religion on Campus

Opinions were sought concerning eight questions or statements

about religious organizations on campus. Respondents were asked to indicate their opinions in one of three categories: "Yes," "No," and "?". The results of this phase of the opinionnaire are shown in Table XXIX. More than nine-tenths of the respondents agreed that religious organizations should be included in a college's extra-class activity program and that they should be permitted to meet in college buildings. Almost two-thirds of the opinions indicated that religious organizations should also be permitted to use the college's duplicating equipment, such as ditto, mimeograph, and typewriters. Only about one-fourth of the people felt that religious organizations should be included in the student activity fund budget. Two out of every seven respondents believed that adjustments should be made in a faculty member's assigned load because of his advising a religious organization. Slightly more than one-half of the replies showed a preference for the provision of a special staff member assigned duties in the coordination of religious activities. Less than one-half of the people replying believed that religious organizations should be permitted to meet in college buildings while classes are in session and approximately the same proportion approved the provision of office space for religious organizations.

Of considerable interest is the proportion who indicated they were uncertain concerning many of the items included in this section of the opinionnaire. In six of the eight items included in this section, more than eleven percent of the respondents indicated some uncertainty as to their stand with regard to provisions for and administration of religious organizations on campus.

Twelve questions or statements were included in the opinionnaire regarding religious emphasis week activities in a publicly-supported college. Reactions to these questions or statements are summarized in Table XXX. There was near unanimity in the belief that the college should permit use of bulletin boards, faculty notices, and newspaper for religious emphasis week publicity, and that the college should permit its staff members to participate in the week's activities on a voluntary basis. There was also marked agreement in opinions related to the college's permitting religious emphasis week to be observed and in permitting use of college rooms provided there is no interference with classes. In more than one-half of the responses, there was agreement that the college should assign staff members supervising and advising responsibilities related to religious emphasis week activities. Slightly more

than one-half of the opinions gave endorsement to the use of student activity funds to pay part of religious emphasis week costs.

Four items included in Table XXX relate to the exercise of control by the college of religious emphasis week activities. A majority of the respondents favored the college's exercising control over the nature of the week's activities, over the selection of guest participants, and over the scheduling of the week's activities. Less than half of the respondents favored the college's controlling the selection of a theme for the week.

More than two-thirds of the opinions expressed indicated a favorable attitude toward permitting the use of the guest speakers in regularly scheduled classes.

Table XXIX

OPINIONS REGARDING RELIGIOUS ORGANIZATIONS IN PUBLICLY-SUPPORTED COLLEGES

Statement	YES		NO		?	
	No.	Per-cent	No.	Per-cent	No.	Per-cent
Religious Organizations should be included in a college program of extra-class activities	122	91.0	7	5.2	5	3.8
Religious Organizations should be permitted to meet in college buildings	123	91.1	10	7.4	2	1.5
Religious Organizations should be permitted to meet in college buildings while classes are meeting	59	44.0	54	40.4	21	15.7
Religious Organizations should be permitted to use college duplicating equipment (ditto, Mimeo, etc.)	86	65.2	31	23.5	15	11.4
Religious Organizations should be included in the budget for the student activity fund	33	26.2	76	60.3	17	13.5
The college administration should make adjustments in faculty assigned load for advising	41	29.1	83	58.9	17	12.1
The college administration should provide a staff member for coordination of religious activities	68	51.9	40	30.5	23	17.6
The college administration should provide office space to be used by religious organizations	57	42.2	47	34.8	31	23.0

Table XXX

OPINIONS REGARDING HOLDING RELIGIOUS EMPHASIS WEEK IN PUBLICLY-SUPPORTED COLLEGES

Statement	YES		NO		?	
	No.	Per-cent	No.	Per-cent	No.	Per-cent
The college should permit Religious Emphasis Week to be observed	125	94.7	2	1.5	5	3.8
The college should permit the use of rooms, provided there is no interference with classes	128	96.2	4	3.0	1	.8
The college should permit the use of bulletin boards, faculty notices, and newspaper for R.E.W. publicity	131	98.5	1	.8	1	.8
The college should permit its staff members to participate on a voluntary basis	130	98.5	1	.8	1	.8
The college should assign staff members responsibility for supervising and advising R.E.W. activities	74	56.5	44	33.6	13	9.9
The college should permit the use of student activity funds to pay all of R.E.W. costs	54	42.9	44	34.9	28	22.2
The college should permit the use of student activity funds to pay part of R.E.W. costs	63	52.5	35	29.2	22	18.3
The college should exercise control over the selection of a theme	58	47.5	48	39.3	16	13.1
The college should exercise control over the nature of R.E.W. activities	93	71.5	26	20.0	11	8.5
The college should exercise control over the selection of guest participants	82	62.6	30	22.9	19	14.5
The college should exercise control over the scheduling of R.E.W. activities	100	75.8	23	17.4	9	6.8
The college should permit the use of guest speakers in regularly scheduled classes	86	67.7	27	21.3	14	11.0

The respondents were asked to give their opinions regarding five questions or statements related to the offering of religion-related courses in publicly-supported colleges. The responses are shown in Table XXXI.

There was general agreement that these colleges should offer courses in personal ethics, courses related to the study of moral

and spiritual values, courses in philosophies of life, and courses in comparative religions, provided both Christian and non-Christian religions are included. A relatively small number of opinions were expressed that indicated flat opposition to the offering of these courses, with the exception that nearly one-tenth of the replies indicated opposition to the offering of the comparative religions course. However, it should be pointed out that more than one-ninth of the people expressed uncertainty concerning the offering of each of these courses, with almost one-fifth being uncertain about the offering of the comparative religions course. Slightly more than one-fourth of the opinions showed approval of the offering of a course in comparative Christian denominations. On the other hand, more than one-third of the respondents flatly opposed the offering of a course in comparative Christian denominations. Here again, there was considerable uncertainty concerning the offering of such a course.

The people completing the opinionnaire were asked to show which of the five courses mentioned in Table XXXI should be, in their opinion, required courses. Thirty of the 134 people who replied (22.4 percent) recommended the designation of one or more of the five courses as required courses. Twenty-eight of the 30 people agreed that the course in philosophy of life should be a required course. The only other course that gained the approval of more than one-half of these 30 people was the course in personal ethics. Five people believed that a course involving the study of moral and spiritual values should be required; a required course in comparative (Christian and non-Christian) religion was favored by four respondents; and three people believed that a course in comparative Christian denominations should be a required course. Two people recommended that each of the five courses listed in Table XXXI be required courses. One person, when responding to the statements related to the offering of courses in comparative (Christian and non-Christian) religions and in comparative Christian denominations, stated that "these are usually pretty weak and not academically respectable. I prefer denominational courses taught by chaplains who are *scholars* and members of the faculty."

Table XXXI

OPINIONS REGARDING OFFERING RELIGION-RELATED COURSES IN PUBLICLY-SUPPORTED COLLEGES

Statement	YES		NO		?	
	No.	Per-cent	No.	Per-cent	No.	Per-cent
The college should offer courses in personal ethics	104	80.0	5	3.8	21	16.2
The college should offer courses involving the study of moral and spiritual values	102	78.5	5	3.8	23	17.7
The college should offer courses in philosophies of life	116	87.9	1	.8	15	11.4
The college should offer courses in comparative (Christian and non-Christian) religions	94	71.8	11	8.4	26	19.8
The college should offer courses in comparative Christian denominations	33	26.8	46	37.4	44	35.8

PART III

STATUS OF RELIGIOUS ORGANIZATIONS ON THE ST. CLOUD STATE COLLEGE CAMPUS

A. Background

The first organized religious group on the St. Cloud State College campus was the Newman Club, established in 1923. In 1929 the Lutheran Student Association was founded. Also during the 1928-29 school year, chapters of the YMCA and YWCA were started. These organizations were active until the early 1950's.

Other religious organizations were founded as follows:

1930 Calvin Forum (founded as an "off-campus" organization)
1932 Wesley Foundation
1938 Calvin Forum (became an official campus organization)
1946 Inter-Varsity Christian Fellowship
1947 Westminster Fellowship (Calvin Forum disbanded)
1947 Canterbury Club
1951 Baptist Student Fellowship

1955 Covenant Student Club
1956 Synodical Conference of Lutheran Students (Missouri Synod)
1959 United Campus Christian Fellowship (Westminster Fellowship disbanded)

The organization of the United Campus Christian Fellowship is significant in the history of religious organizations on the St. Cloud State College campus because it marks the first attempt at inter-denominational union. The organization resulted from multilateral cooperation by representatives from four church groups: Congregational, Evangelical and Reformed, Evangelical and United Brethren, and Presbyterian. Other organizations, such as YMCA, YWCA, and Inter-Varsity Christian Fellowship have been non-denominational rather than inter-denominational in nature.

At present, the following religious organizations are officially recognized as student organizations at St. Cloud State College:

Baptist Student Fellowship
Canterbury Club (Episcopal)
Covenant Club (Mission Covenant)
Inter-Varsity Christian Fellowship (Non-denominational)
Lutheran Students Association
Newman Club (Roman Catholic)
Synodical Conference of Lutheran Students (Missouri Synod)
United Campus Christian Fellowship (Inter-denominational)
Wesley Foundation (Methodist)

In 1932 the Inter-Religious Council was organized. Its purpose was "to further an interest in the spiritual life and to coordinate the religious activities program on the campus."[1] Under the direction of this organization, the first Religious Youth Week was started in 1935-36. Typical themes used for this Youth Week were: 1937-38, "A Poised Personality in an Unbalanced World," 1938-39, "Dynamic Religion in the Present World Crisis," 1939-40, "The Place of Religion in our Democracy," and 1940-41, "Spiritual Defense."

B. Nature and Scope of Religious Organizations

An examination of the program of yearly activities of the religious organizations on the St. Cloud State College campus

[1] **Constitution,** Inter-Religious Council, St. Cloud State College, Article II, Section I.

reveals a surprising similarity. All meet on the regularly scheduled evening, which is the first and third Thursday of each month. Many hold other additional meetings during the week or on Sunday evenings.

Guest speakers, local and out-of-town, are used extensively throughout the year at the meetings. Other programs have included music and devotional hours, panels of students and faculty, open discussions, drama presentations, movies, picnics, and exchange students from other countries.

Deputation trips to surrounding communities to present the Sunday service appears to be a steadily growing part of the programs. One organization serves a small church in a nearby community and their members take turns in leading the service, speaking, and furnishing music each Sunday morning.

As the "coordinating" body of the campus religious organizations, the Inter-Religious Council is composed of the president, past-president, and one other representative, a total of three, from each of the religious organizations. The program sponsored by this group includes a Christmas Caroling Party, movies and coffee hours for the entire student body, and the sponsoring of Religion-in-Life Week.

C. Financing of Local Programs

The activities of the religious organizations on the St. Cloud campus are financed primarily from member dues or contributions, plus aid from outside sources. Budgets for the 1958-59 year ranged from $12.00 (raised entirely by member dues for an organization with eight members) to $1500.00 (raised by dues, aid from a state organization, help from a parents' club, and a money-raising campaign at the beginning of the school year for an organization with a membership of 805).

The Inter-Religious Council's 1958-59 budget was $775.00, received from the Student Activity Fund of the college. All except thirteen percent of the Inter-Religious Council's budget was spent on Religion-in-Life Week activities. The only other activity, sponsored by the Council, that involved the expenditure of money was the Christmas Caroling Party.

D. Use of College Facilities

The following uses of college facilities were listed by the religious organizations: Stewart Hall Auditorium and other college classrooms for meetings; *The College Chronicle* for publicity; faculty members as advisers; mimeographing services for newsletters; bulletin boards and chalkboards for publicity and notices; cafeteria and Talahi Lodge for coffee hours, picnics, and meals; library display windows; college pianos; and the college cashier keeps financial records for the religious organizations.

E. Use of Non-College Facilities

Most of the religious organizations make extensive use of other buildings, advisers and facilities not connected with the college. The Newman Club has its own Newman Hall. The Lutheran Student Association has a Lutheran Student Center. Local churches are used for meetings and social functions. Ministers from the various churches in St. Cloud advise the organizations connected with their church. Private homes are occasionally used by the organizations with smaller memberships.

F. Attitudes Toward Religion-in-Life Week

All of the religious organizations contacted were in favor of continuing Religion-in-Life Week. The following quotations will indicate the attitudes expressed:

> We have felt that Religion-in-Life Week can benefit many if properly conducted. We have in the past, and plan to continue our support of this cause if it is the wish of the majority of other religious organizations.
>
> LSA has always backed Religion-in-Life Week and as a group feels it performs an important task on the campus. There is not much question on our part that a week of this kind is necessary. . . . We definitely feel that it should be continued and, hopefully, improved.
>
> The consensus of group opinion seems to be that the week remain as it is, with an emphasis on the Christian religion. We feel that the week is a worthwhile activity and should definitely be continued. We feel that students should have the freedom to express themselves in this way. Our organization has cooperated with this activity and consider it an asset to the college activity program.
>
> We believe basically in the general idea of Religion-in-Life Week but we suggest that some alterations in the program be made.

For example, a permanent committee to complement the emphasis made during the Week.

We feel that it should be continued as it is, and we feel that it is a very good thing. We recommend that effort be made to secure speakers from as many different denominations as possible.

We feel Religion Emphasis Week should be continued "as is" and not altered in any way. If it is to be changed as certain people or groups wanted this year, we will vote to drop it all together.

We feel it should definitely be continued. More adequate meeting places should be obtained.

This organization feels that the Religion-in-Life Week program is the most significant part of its entire program. It is an opportunity to obtain the cooperation of all religious groups in sponsoring a unified religious program with major emphasis on spiritual depth and growth.... The council feels that the program should be continued, and wishes that it could have more support from the administration.

The Student Evaluation of the January 20-23, 1958 Religion-in-Life program was as follows:

GENERAL SUGGESTIONS

1. Inter-Religious Council should discuss Religion-In-Life Week and determine if it is what they want.
2. Appoint committee chairman for 1959 before end of school in May, 1958.
3. Special committee for speakers be appointed - one member from each student religious group. Letters should be written to speakers before end of school in May 1958. Ask each speaker to stay for several days so that they are available for student conferences.

COMMITTEES

PERSONAL CONFERENCES

Most students made direct contact for conferences. This committee not necessary.

RETREAT

Need an adviser to help with program and arrangements. Retreat is of value to entire week. Need to see all committees together.

BREAKFAST WORSHIP

Opened at 7:30 with attendance of 95 for 4 mornings. Need more publicity and personal invitations to other students. Like to have faculty members speaking at the breakfasts - get to know faculty better. Should be continued.

NOON WORSHIP

Student led - like this. Good attendance - more than last year. Not as many attended as *could* have come. Why the poor attendance by faculty? Do they feel slighted? Should they have personal invitation? On evaluation sheet faculty participation weakest point. Should we send a letter to faculty before we have week?

PROGRAM

Committee is set up to get program printed. Be sure to get message from President early. Program and arrangement committees could be combined. What are responsibilities of arrangements committee and program committee? The program committee should do cover - contact art department early. Design class could work on cover designs if notified early.

BOOK DISPLAY

Get books that are less expensive. Have students suggest books they want to buy. Get started earlier. Speakers may suggest books when the first letter goes out. Need for display cloth or making a more attractive display.

PUBLICITY

Need to start work earlier. Need to mention in class the speaker here in class on specific subject matter. More publicity on boards. Publicize time of seminar, speaker, and subject. Place programs in faculty P.O.'s and a letter to faculty to accompany. Get help of journalism department in writing articles for local school and home town papers.

SEMINARS

Well attended. Coffee hours good - find another place for seminar itself but serve coffee in first floor lounge. Is there another time for seminars? Should one seminar topic be used for several sessions in one day so students can get to at least one? Should questionnaires be sent out to all students for seminar topics?

CONTINUATION

Asked on Friday that faculty pass out evaluation sheet in class on Monday - worked out well. Dorm Discussion - most helpful. More publicity. Many students wanted other religions in addition to Roman Catholic and Protestant. Faculty participation weakest. Opening convo - 260. Closing convo - (figures not in).

ORGANIZED HOUSING

Need to contact speakers early to make arrangements. If speaker is not coming, *please* let us know. Dormitories like to have discussions and need them each day - meet more students and the discussion is easier. St. Cloud clergy used as dorm discussion leaders.

CLASSROOM SPEAKERS

Host who introduces to instructor should stay all hour if possible. Inquiry sent out to all instructors; Psychology Department had most. Some instructors said "no" - others said they would like but speaker would not fit into classroom schedule.

RECOMMENDATIONS

Inter-Religious Council needs to know what students want. Get your own religious groups to discuss what you want and have representative take to Inter-Religious Council. Discuss it so that the topic or theme is agreed upon.

Was this truly a Religion-in-Life Week for all religious groups? In dorms it was for all - in seminars the attendance was divided. Each individual student had to answer question if he would attend. A large group of students did have notion that Religion-In-Life Week was going on but need to develop ways of making it more effective. The Co-chairman for 1958 should write a letter to religious groups asking for their suggestions for 1959 Religion-In-Life Week. The representatives from each group should take them to Inter-Religious Council and start as soon as possible to make plans for next year.

G. Religion-Related Courses

Interest was indicated by the religious organizations in the college's offering courses related to religion: ethics, moral and spiritual values, etc. Several groups felt this would be a wise move if qualified personnel were secured to teach them. Specific courses suggested were: History and Philosophy of Religion, Comparative Religions, Religion and Modern Man, Ethics and Philosophies, Religious Philosophies.

Specific comments offered by groups included the following: "We are sure such courses would be extremely beneficial and would be informative and educational if conducted by proper, qualified

personnel." "Many students have expressed interest in such a program, possibly in an evening lecture series or class." "We feel that it is wrong for a state school to teach a particular religion or to teach anti-religion. A course giving information about the various religions of the world might be popular and interesting." "We suggest courses in moral and spiritual values through a well-rounded philosophy department."

PART IV

SOME QUESTIONS TO BE CONSIDERED BY ADMINISTRATION AND FACULTY OF STATE SUPPORTED COLLEGES

The survey of religious activities on the St. Cloud State College campus, when added to the survey of a large number of colleges, indicates an extensive variety of reactions to, and ways of handling, the matter of religious activities at a state supported college. The legal and historical background seems to indicate that, except in a few instances, neither statutes nor judicial decisions have set a pattern of procedure in this matter. While some guidance is found in written constitutions and the statements of political philosophers, it is also evident that this guidance must be finally interpreted and applied by the faculty and administration of each college.

Rather than feeling dismay at the failure of government at all levels to set up a clear and strict regulation of such matters, faculties and administrators should rather value the freedom that continues to be theirs to decide this matter for their respective institutions. This responsibility demands that the faculty and administration first must formulate policy on a high level of objectivity. With this in mind, the following questions comprise a partial list of those which must be asked and answered:

1. To what extent should the college promote and control the activities of religious organizations on campus?
   a. Should religious organizations be required to have advisers who are members of the college faculty? If not, what kind

of supervision, if any, should the college exercise over the activities of religious organizations among students?

b. If a religious organization composed of college students meets regularly "off-campus," does a college have any responsibility for its supervision?

c. Should a college provide a director of religious activities, responsible for the supervision of all religious activities on campus?

d. Can the services of a college business office be made available on an adequate basis and still remain legally defensible?

2. What arrangements can be made for use of existing college buildings?

a. If college buildings are made available for use of religious groups, what shall be the regulations governing this use?

b. Should there be a college chapel, and, if so, how shall it be financed and maintained?

c. What kind of supervision and control should a college exercise over a building privately supported for religious organizations which are recognized as part of an extra-curricular program?

3. Should a college sponsor a Religious Emphasis Week?

a. Should the week's activities be subsidized by a college? If so, to what extent?

b. If college activity funds are made up of funds contributed by all students, is it proper to allot money to religious activities from such a fund?

c. Should consultants be encouraged or permitted to take part in discussions of religion during a regularly scheduled class?

d. Should sectarian religious exercises be permitted in college classrooms?

e. To what extent should individual faculty members participate in religious week activities?

f. What kind of theme and activities should be permitted and encouraged for a religious emphasis week?

g. Who shall have the responsibility for the planning and carrying out of religious emphasis week activities?

4. Should a college curriculum provide opportunity for exploring varieties of religious thought and experiences?
   a. What kind of courses should be added to the curriculum to explore, on an intellectual basis, religious thought, ethics, and spiritual values?
   b. Should a required course in philosophy which includes the area of religious philosophy be added to the curriculum?
   c. Should any course with a basic religious orientation be required of all students?

The conclusion that there can be no minutely defined statement for the organization and administration of religious activities on a publicly-supported college campus is clearly defensible. The matter is one that must be finally defined through local study. This kind of study can offer a stimulating kind of challenge to a faculty and administration to scrutinize the problem at the highest level of professional competence and objectivity. With such competence and maturity, it is possible for a faculty to avoid a dogmatic approach characterized by either an undeviating invocation of the separation principle or an emotional or doctrinaire interpretation of religious valves. The pursuit of truth, though sometimes torturous and often capricious, will lead a free people to the solution that is best for them.